feels all as oneself, contacts all as oneself. There is a power of spiritual perception of the object and all that it contains or is, perceived in an enveloping and pervading identity, the identity itself constituting the perception. There is a spiritual conception that is the original substance of thought, not the thought that discovers the unknown, but that which brings out the intrinsically known from oneself and places it in self-space, in an extended being of self-awareness, as an object of conceptual self-knowledge. There is a spiritual emotion, a spiritual sense, there is an intermingling of oneness with oneness, of being with being, of consciousness with consciousness, of delight of being with delight of being. There is a joy of intimate separateness in ' identity, of relations of love joined with love in a supreme unity, a delight of the many powers, truths,. beings of the eternal oneness, of the forms of the Formless; all the play of the becoming in the being founds its self-expression upon these powers of the consciousness of the Spirit. But in their spiritual origin all these powers are essential, not instrumental, not organised, devised or created; they are the luminous self-aware substance of the spiritual

Identical made active on itself and in itself, spirit
made sight, spirit vibrant as feeling, spirit self-
luminous as perception and conception. All is in
fact the knowledge by identity, self-powered,
self-moving in its multitudinous selfhood of
one-awareness. The Spirit's infinite self-experience
moves between sheer identity and a multiple